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AUTHOR Trobian, Helen R.
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ABSTRACT

The religious studies course described in this paper is offered at Bennett College, a predominantly Black college for women. It utilizes an extensive book list and library reserves rather than a textbook, and emphasizes individualized research carried on concurrently with classroom presentations. Specific components of the course are listed and/or described: (1) the Individualized Course Requirements Plan, which gives students a sequence of opportunities to be included in the planning of the course calendar; (2) library and media resources for utilization; (3) personalization of objectives under the four headings of knowledge objectives, ability and skill objectives, valuing objectives, and social participation objectives; (4) hand-outs; (5) group formation and self-chosen group roles (leader, recorder, reporter, editor, or evaluator); (6) participant involvement in a hypothetical group situation contained in a Guided Design Project; (7) teacher role as catalytic leader; (8) additional individualized assignment techniques (library episode and writing assignment stimulated by satirical or feminist cartoons); and (9) the course philosophy, which takes a global view of religion including thought, feeling, and action. Also included is a 14-page set of handouts that contains items useful in course planning and participation. (JB)

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BENNETT
COLLEGE

Greensboro,
North Carolina

TEACHING A BASIC RELIGIOUS STUDIES COURSE USING GUIDED DESIGN AND AN INDIVIDUALIZED COURSE REQUIREMENTS PLAN

Paper presented at the
ATLANTA 1984
INTERNATIONAL SOCIETY FOR
INDIVIDUALIZED INSTRUCTION
October 18-20, 1984

Dr. Helen R. Trobian
Professor
Interdisciplinary Studies
BENNETT COLLEGE

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Box 21
Dr. Helen R. Trobian
Professor, Interdisciplinary Studies

SUGGESTED ABSTRACT FOR TENTATIVE PAPER PRESENTATION
AT I S I I CONFERENCE
October 18-20, 1984, Atlanta, Georgia

Religious Studies (relatively new as a college or university department) is an effort to utilize multi-disciplinary content and method in order to address coherent questions concerning the nature of religious expressions. Therefore, creative debate is permitted about what questions should be asked, why and how they should be asked, and how to interpret those truths to which various religions witness.

Contemporary Problems in Philosophy and Religion is taught at Bennett College as Religious Studies with emphasis on learning about Black and Feminist Theologies. A GUIDED DESIGN project and an "Individualized Course Requirements Plan" engage students in nonauthoritarian inquiry strategies and decision-making processess as they determine their own competency goals in 1) religious knowledge, 2) abilities and skills, 3) valuing, and 4) social participation.

At Bennett College, a predominantly Black college for women, Religion 425--Contemporary Problems in Religion and Philosophy, is one of several choices to meet the General Education religion requirement. Within the framework of this title, current issues, ideas and materials relative to the interaction of Black Theology and Feminist Theology are examined, and exploratory inquiry is commenced concerning women's experiences with world religions inasmuch as religion has been a major influence on women's cultural roles everywhere.

After previous experimental use of a variety of textbooks, the course is now taught without texts, with an extensive book list and library reserves, and an emphasis on individualized research carried on concurrently with a variety of classroom presentations from students, guests, and the professor.

The Individualized Course Requirements Plan gives students a sequence of opportunities to be included in the planning of the course calendar. There is freedom to calendarize a guest, to give an oral report, to present an original skit or any other classroom episode. Special sessions, both structured and unstructured, are held in the library. A "Format Bulletin" is issued with specific instructions for oral and written reports, and for annotated bibliographies which are also an individual requirement. Detailed reading study-guides are provided for specific assignments in library reserves. The library also provides access to a number of audio-visual aids relevant to the course.

A detailed syllabus and other handouts are given after the first two sessions of the course. The form for the Individualized Course Requirements Plan requests the student to write a statement of her personal objective for the course. To assist her in developing this statement two pages of suggested behavioral objectives, or competency goals, are given with the syllabus. These objectives are detailed under four headings: Knowledge Objectives, Ability and Skill Objectives, Valuing Objectives, and Social Participation Ojectives.(Please see conference handout).

By the third session of the course students are issued copies, "on loan" of SEX EQUALITY AND RELIGION, a Guided Design project by Helen Trobian and Ruth Lucier. This is a spiral-bound handbook including a hypothetical case-story situation (referred to as "soap opera") and other pertinent material such as alternative assignments, bibliography, objectives, an overview of the project, media resources, and optional individual research activities or parallel projects. The handbooks also include an explanation of the decision-making sequence used in the project. They do not include the Instruction and Feedback pages available during class sessions.

An initial reading assignment in the handbook is made and at the following class session students sit in groups of five. They are given a roll sheet by which each group member signs for one of five functional roles: discussion leader, recorder, reporter, editor, or evaluator. (Please see conference handout).

The conference handout includes the Table of Contents for SEX EQUALITY AND RELIGION, and an introduction to the project listing the decision-making steps and course objectives for a mini-course as a Guided Design Project "modelling how a controversial issue (with personal, theological, historical, sociological, psychological, and political implications) could be assessed by a group concerned with understanding the traditional, culturally sanctioned, structures, attitudes, and practices in religious institutions. The course involves the participants in deciding what changes, if any, need to be made." We are indebted to Dr. Charles Wales and the Center for Guided Design at West Virginia University for the workshop at which this project was completed.

In this Guided Design project members of the discussion groups become, in essence, members of the hypothetical group situation. The "story" continues throughout the Feedback and Instruction pages. The feedback gives some possible responses (not necessarily the best) that the students in the story-situation gave. The purpose of the feedback is to further stimulate each group's discussion by giving them ideas to compare with their own. For SEX EQUALITY AND RELIGION we wrote a story-situation revolving around a group of college students. One young woman asked the Chaplain why he had never invited a woman to lead a chapel service. Following an inadequate answer a group of seven young men and women initiated a study group on the nature of sexism in religion and worked their way through the decision-making steps. It was easy for our students to imagine that they were members of the story group, especially since some of the fictional characters were prone to make humorous remarks along with their serious study.

Since this course (Religion 425-Contemporary Problems in Religion and Philosophy) meets criteria for Religious Studies, Women's Studies, Black Studies, and Interdisciplinary Studies the Guided Design method is particularly appropriate because as a non-authoritarian teaching method it builds self-esteem, requires specific participation, encourages critical thinking and involves interdisciplinary research conducive to understanding open-ended problems. The professor can serve as a catalytic leader who sets up a climate of learning and continues to learn along with the students. This technique also enables the professor to prepare original up-dated materials necessary to the real life relevance of a "Contemporary Problems" course.

The conference handout also indicates two other individualized techniques that have proven effective for this course. They could be used in many other courses. The first is a highly structured library episode by which each student comes to the college library during the class hour, chooses a bibliography card from a prepared group representing articles in the general domain of "women and religion," finds the article in the bound shelved periodicals, and fills in a concise instruction sheet. By this method students are introduced to finding research items, to producing a concise abstract and becoming acquainted with materials they were not generally aware of. In addition, for some students, the resistance to library time is alleviated.

Another schematic means of individualizing similar assignments is an experiment conducted this month. Thirty-three students are enrolled in a 9:00 A.M. class meeting Mondays, Wednesdays, and Fridays. A collection of about forty satirical or feminist cartoons or similar graphics were numbered and xeroxed onto instruction sheets, taken to class without prior warning, placed on chairs and tables so that each student could choose one. Each student was given a file folder with her name typed on it and told to return her cartoon page and her assigned paper in the folder. The assignment sheet gives directions for writing a short paper based on the idea or concept of the visual representation.

An underlying purpose of this experiment is to place a valuation on humor in religion as it is practiced in society. These cartoons reflect the search for the transcendent in human experience and are a reflection of the current spiritual state of our culture. It is my belief that the humor engendered by the feminist influences now prevalent in our diverse and pluralistic society may be able, when used wisely, to serve purposes of personal healing and social reconciliation. As a classroom exercise students develop new ways of seeing old ideas or concepts. They begin to realize that the flash of insight that promotes spontaneous laughter can be an element of transcendence. Their own formation of values is dependent on the degree to which they can develop critical intelligence. Students who can grasp quickly, and explain concisely, the ideas conveyed by a visual representation are developing habits and powers of using the mind in a manner that needs to be nurtured as a liberal art and skill, and is especially pertinent to a "Contemporary Problems" course in a liberal arts college for women.

CONCLUSION

By commencing with a Guided Design project and using an Individualized Course Requirements Plan the professor provides students with an area of experimentation or improvisation within an area of control. This provides a stabilizing structure, a means of synthesizing knowledge by drawing freely from a variety of sources, and developing habits of integrating educational experiences.

In this Religious Studies course we are equally concerned with thought, feeling, and action. Cognitive knowing is fine, active knowing is better, and aesthetic creative knowing is best. All of these are needed for a synergetic movement to bring about a wider spectrum. The scholar needs to perceive appropriate relationships among ideas. She needs to sense the meaning and the significance of her feelings, and to develop abilities, skills, and courses of action which are guided by comprehensive knowledge and thought and disciplined feelings. She needs also to achieve continuously new and better perspectives for qualitative perceptions in order for her to expand as a person. For creative new understandings to occur she must respond, contribute, interpret, self-understand, and practice procedures both alone and in groups in such ways that all these processes are continuously <u>adding up</u>.

This philosophy is the reason for the combination of several methods which depend largely on student initiative. Individual conferences are held in the professor's office if requested. Mid-term and final evaluation forms are always included with these two required examinations. Thus far most students have responded well to the educational philosophy and the methods used.

B E N N E T T C O L L E G E
Greensboro, North Carolina

Helen R. Trobian
Professor
Interdisciplinary Studies

Handout for

"Religious Studies Using Guided Design and an Individualized Course Requirements Plan"

INTERNATIONAL SOCIETY FOR INDIVIDUALIZED INSTRUCTION

October 18-20, 1984
RAMADA RENAISSANCE Hotel
Atlanta, Georgia

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Please do not write on this page.

Due dates will be given in class.

BENNETT COLLEGE
Religion 425

Graphic Number _____

INDIVIDUAL RESPONSE TO INDIVIDUAL GRAPHICS

Here is a visual representation of an idea or a concept. It may be satirical or political humor or a deliberate effort to convey a moral. The value of studying cartoons and caricatures lies in the fact that the underlying idea or motif can be grasped quickly and (assuming the viewer has a background for understanding) the essential point of the idea can be made with emotional impact through the visual medium. Although it is granted that much of the enjoyment of humor is lost if it must be explained, please write a short paper (one or two pages) making one or more of the following responses to the "graphic" you have chosen:

Explain or describe 1) the basic concept conveyed, 2) your enjoyment or lack of enjoyment while viewing, 3) what background of information is necessary to understanding it 4) any relation to "Contemporary Problems in Religion and Philosophy," and/or 5) any other response you may feel to be appropriate.

* It is permissible to report the opinions of other persons, as well as your own, if you wish.

DIRECTIONS: Put your name and your Graphic Number on your paper. Please type the paper or write on alternate lines of ruled paper. Do not write on this page. Return this page with your paper. Thank you.

BENNETT COLLEGE
August 31, 1984

Religion 425

EVALUATION OF GROUPNESS

Group Number _____ Evaluator _____

Your group has had two discussion periods. As Evaluator you are asked to rate your group by placing a check mark on the line at the point representing your judgment of the interaction among members of the group.

I - UNDERSTANDING OF THE GROUP DECISION-MAKING PROCESS

5	4	3	2	1
Superior	Above Average	Average	Below Average	Poor

II - RESPECT FOR OTHERS (objectivity in contributions to discussion)

5	4	3	2	1
Superior	Above Average	Average	Below Average	Poor

III - LANGUAGE USAGE (clarity, accuracy, fairness)

5	4	3	2	1
Superior	Above Average	Average	Below Average	Poor

IV - SPEAKING (naturalness, intelligibility, listening ability)

5	4	3	2	1
Superior	Above Average	Average	Below Average	Poor

V - CONDUCT OF MEMBERS (fairness, no exaggeration, distortion, deception)

5	4	3	2	1
Superior	Above Average	Average	Below Average	Poor

VI - COHESIVENESS

5	4	3	2	1
Operating as a team	Above Average in unity	Average in unity	Below average in unity	Dis-united

VII - COMMUNICATIVE INTERACTION

5	4	3	2	1
Extremely good interaction	Above Average inter-action	Average communicative interaction	Below average inter-action	Extremely poor interaction

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COURSE OBJECTIVES

The general objectives to be met by the decision-making process are to:	Steps (Instruments & Feedbacks) correlated with objectives:
1) discover how sexual attitudes (sex-role stereotyping and language usage) are part of framing religious values	1, 2, 3, 7, 8, 9.
2) explore perspectives for amelioration of assigned roles of men and women in our religious and cultural heritage	1, 4, 5, 6, 10.
3) gather information from multi-disciplinary sources about factors inherent in the problems of transforming cultural stereotypes	2, 8.
4) generate possible solutions by examining the history of the problem and viewing various perspectives as seen by scholars, writers, and professional practitioners	4, 10.
5) analyze contemporary methods for redefining existing human values and social roles	3, 5, 9.
6) synthesize and evaluate a series of possible activities conducive to justice, liberty, and equality in institutionalized religion	6, 11, 12.

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Optional Individual Research Activities

I - Read the play Tiny Alice by Edward Albee, and/or a summary of the play (Kiansle, Modern World Theatre, p. 11-12), the New York Critics Reviews (Vol. XXX, No. 13, Week of Sept. 29, 1969) and the reference to the play made by J. Edgar Bruns, in God as Woman, Woman as God, (p. 87-88). Summarize your findings and develop your own statement explaining who Tiny Alice is and Albee's conception of how people today are conceiving of God.

II - Judith Fryer's The Faces of Eve is subtitled "Women in the 19th Century American Novel." Read Section I "The Myth of America as New World Garden of Eden." Then choose one of the following sections and write a review comparing your personal understanding of the literary works discussed with Ms. Fryer's opinions. (II-The Temptress, III-The American Princess, IV-The Great Mother, V-The New Woman).

III - Make a collection of xeroxed copies of abstracts pertinent to the discussion of sexism in religion. These may be from Sociological Abstracts, Psychological Abstracts, Religious Abstracts, and others.

IV - Make a card file of possible media resources you could use in a college or church situation if you were asked to speak on the subject of "sex equality and religion."

V - Make an annotated bibliographical card file of pertinent articles from periodicals. The file may be on sex bias in religion or some allied topic.

VI - Conduct a research study with an instrument of your own making for interviewing men and women to give you their opinions concerning how to alleviate the problem of sex-role stereotyping in religion.

VII - Examine available library materials illustrating the extent of sex-bias in professional work areas.

VIII - Make a detailed study of the efforts underway by various associations to change English usage toward non-sexist language.

IX - Prepare a short worship service in which no sexist language is used.

X - Write a short TV script on the role of women in the church (illustrating the changes you would like to see) or prepare a statement for a radio broadcast.

SEX EQUALITY
AND RELIGION

A Guided Design Project

INTRODUCTION TO THE STUDY OF RELIGION AS A DISCIPLINE

As a discipline, designated within the humanities and the social sciences, religion is considered to be one of the backgrounds from which other fields of knowledge originated. Information about religious belief is found in the early history of every civilization. Music, visual arts, architecture, poetry, dance, have been especially associated with religious beliefs and even other fields now considered non-religious such as chemistry, medicine, law, mathematics, and the social sciences have been shaped by early religious influences.

The general area of religion is concerned with beliefs and practices in relation to the supernatural. Lester Asheim, in his book, The Humanities in the Library, describes theology as "the systematic presentation of the teaching of some positive or historical religion, methodically formulated." Philosophy of religion attempts to relate religious experience to other forms of experience by critical analysis. Sociology of religion studies the processes and results of group experience and psychology of religion is concerned with aspects of mental life such as sensations, sentiments, emotions, personal experiences. Church history, comparative religions, world religions, biblical criticism, and Religious Education are also fields of study in the area of religion.

Religious Studies, relatively new as a department on college and university campuses, is an effort to recognize that multi-disciplinary knowledge is necessary in order to address coherent questions concerning the meaning and truth of religious expressions. As a field of study it permits creative debate about what its questions should be, why and how they should be asked, and how to interpret the truth to which religion witnesses.

Introduction to a mini-course project in RELIGION or RELIGIOUS STUDIES

SEX EQUALITY AND RELIGION: an issue in justice, liberty and human values

The sacred dimension of human experience concerns both the individual and society. Human values find a basis in religious values.

This mini-course is a Guided Design Project modelling how a controversial issue (with personal, theological, historical, sociological, psychological, and political implications) could be assessed by a group concerned with understanding the traditional, culturally sanctioned, structures, attitudes, and practices in religious institutions. The course will involve the participants in deciding what changes, if any, need to be made.

The following steps are involved in this approach:

1) Identify the problem(s) related to sex-role stereotyping in institutionalized religions.

2) Gather information concerning stereotyped sex-roles.

3) Analyze differences in roles.

4) Generate possible solutions to experiences of inequality.

5) Specify the constraints limiting the solutions proposed.

6) Preliminary evaluation deciding on the most feasible solution.

7) Identify a new problem and

8) Gather information for additional specific evidence on the problem.

9) Analyze the information compiled on sex-role stereotyping and male domination in churches.

10) Generate possible solutions for ways to lessen sexism in religion.

11) Synthesize the decision-making process leading toward acceptance and/or transcendence of sex stereotyped roles in religion.

12) Evaluate the approach made by a student group studying a social issue in institutionalized religion.

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BENNETT COLLEGE
Religion 425

Contemporary Problems in Religion and Philosophy

RANDOM TOPICS TO STIMULATE IDEAS FOR LIBRARY PAPERS AND INITIAL BIBLIOGRAPHIC RESEARCH
(Many others may also be approved.)

The Woman's Bible	Elizabeth Cady Stanton
Women, Marriage, and Religion	Sarah Grimke
Woman as Witch/Witchcraft and Religion	Ann Lee
Men's Liberation/Women's Liberation	Mary Daly
Non-Sexist Language in Religion	Jemima Wilkinson
Ordination of Women (Protestant)	Jarena Lee
Ordination of Women in Priesthood	Amanda Berry Smith
The Myth of Eve the Temptress	Elizabeth ??
Women and Religion in popular culture	Pauli Murray
Sexist Language in Hymns	Jacquelyn Grant (and others)
Non-Sexist Hymns	Salome Lincoln (from B.C.)
Christianity and Feminist Philosophy	Aimee Semple McPherson
Women and Folklore/Pop culture Religion	Charlotte Perkins Gilman
Black Theology	Katharine Kuhlman
Feminist Theology	Mary Baker Eddy
Women and The Fall[or Original Sin]	Sojourner Truth
Women and Sacred Drama	Ann Hutchinson
Women and Sacred Music	_____
Women and Religious Poetry	_____
Women and Religion in Contemporary Fiction	_____
The Mother Goddess	_____
Women in the Old Testament	_____
Women in the New Testament	_____
Creation Myths of Various Peoples	_____
Black Theology and the Black Woman	_____
Black Theology and Feminist Theology	_____
St. Paul and Women in the Church	_____
Women's Religion and Liberation in Latin America	_____
Women's Religion and Liberation in South Africa	_____
Women and the Sociology of Religion	_____
Woman as Morally Superior	_____
Women in Religious Education	_____
Jewish Women	_____
Women Rabbis	_____
Eve and Lilith	_____
Religion and the Anti-ERA Movement	_____
Religion and Woman in right-wing politics	_____
Women and the Language of Religion	_____
Radio/TV Evangelism and Women	_____
Sex Role Stereotyping in Advertising	_____
Women in Hindu Tradition/Buddhist/Islamic/...	_____
History of Women in any particular denomination	_____
Women in Evangelism	_____
Jesus and Women/Jesus as a Feminist	_____

BENNETT COLLEGE Religion 425

INDIVIDUAL COURSE REQUIREMENTS PLAN

Name_____ Classification _____
Major _____

Choose from the listing on the syllabus your choice of three written and/or oral reports. Any combination of written and oral is acceptable. Please see Course Requirements #4-a,b,c,d,e and #5-a,b,c,d,e.

I - * WRITTEN/ORAL (Please check)		TOPIC (OR REPORT)	Tentative Preferred Presentation Date
_____	___	1 - _____	_____
_____	___	2 - _____	_____
_____	___	3 - _____	_____

II - ANNOTATED BIBLIOGRAPHY: _____

III - Write a statement of your personal objective for Religion 425. What do you expect to put into the course to achieve your desired outcomes?

_____
_____
_____
_____

* *You may receive credit for reporting on attendance (as an auditor) at any of the RELIGION 300.01 JUDAIC STUDIES sessions to be taught by Rabbi Arnold Task in Science 306 from 8:30-9:45 AM on a Tuesday/Thursday schedule from August 30 through September 25. This course will use the Old Testament as a text. Any translation of the Bible will be satisfactory. The emphasis will be on reverent study of scripture and an understanding of traditions of Judaism. The course is sponsored by the Jewish Chautauqua Society that has for several years provided speakers and library materials for Bennett College.*

Date filed _____ Student Signature _____

Date accepted _____ Faculty Signature _____

This form is to be completed in duplicate. Thank you.
Deadline Date _____

BENNETT COLLEGE Religion 425
Session at Holgate Library

INSTRUCTIONS AND ANSWER SHEET FOR
STRUCTURED INDIVIDUALIZED LIBRARY PROJECT

1. Pick up bibliography card after perusing cards on table. Please do not write on the card. Proceed to find the article.
2. How many minutes did it take you to find the article?_____minutes
3. Author: _____
   Title: _____
   Journal: _____
   Date: _____
4. What is the primary message, or the central theme of the article? (Write one or two sentences.)
   _____
   _____
   _____
5. Was the article of any interest to you? __yes ___no ___maybe
6. What time is it now? _____
7. Return the card and this sheet to the instructor.
   PLEASE DO NOT WRITE ON THE CARD.

8. _____ (student signature)

9. _____ (date)

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* Some suggested behavioral objectives (for possible help in writing your own objectives)

I - Knowledge Objectives

A. Religious Expression

Upon completion of the course students will demonstrate, by specific examples, illustrations and explanations, a knowledge of religious expression.

1) knowledge of the diversity of religious expression,
2) knowledge of the problems of interpreting and attaching meaning to various forms of religious expression,
3) knowledge of causes and sources of motivation giving rise to certain specific expressions of religion,
4) knowledge that religious expression provides a data base for studying about religion.

B. Religious Diversity

Upon completion of the course students will be able to demonstrate by specific examples, illustrations and explanations, a knowledge of religious diversity and the diversity of religious expression.

1) religious diversity is normal and legitimate
2) factors which cause or contribute to religious diversity
3) complexity of religious diversity

C. Functions of Religion

Upon completion of the course students will be able to demonstrate, by specific examples, illustrations and explanations, a knowledge of the functions of religion.

1) certain "universal" functions of religions
2) certain "unique" functions of specific religions

D. Continuity and Change

Upon completion of the course students will demonstrate, by specific examples, illustrations and explanations, a knowledge of the concepts of continuity and change as they relate to religious phenomena.

1) knowledge of how historical experience shapes religion
2) knowledge of how religion shapes historical experience
3) knowledge of factors which cause and inhibit change

E. Stereotypes

Upon completion of the course students will be able to demonstrate, by specific examples, illustrations and explanations, a knowledge of religious stereotypes and their effects.

F. Conflict and Conflict Resolution

Upon completion of the course students will demonstrate, by specific examples, illustrations and explanations, a knowledge of the nature of conflict, its causes and effects, and conflict resolution as they relate to religion.

(continued)

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II - Ability and Skill Objectives

A. Awareness and Perception Abilities

Upon completion of the course students will have demonstrated the ability to perceive religious phenomena by utilizing the skills of observation, formulation of questions, formulation of hypothesis, and formulation of definitions.

B. Information Gathering Abilities

...demonstrated the ability to gather information by utilizing skills of locating, listening, reading, interviewing, and participant observation.

C. Information Processing Abilities

...demonstrated the ability to process information by utilizing the skills of organization and classification, analysis (checking bias, objectivity, appropriateness), synthesis and evaluation.

D. Information Utilization and Application Abilities

...demonstrated the ability to utilize and apply information by employing the skills of generalizing, speaking, writing, presenting and problem solving.

E. Effective Participation Abilities

...demonstrated the ability to participate effectively by utilizing active listening, sharing, cooperation and leadership.

III - Valuing Objectives

A. Curiosity

...demonstrated an attitude of curiosity toward their own religions ideas and practices and those of others by their willingness to ask questions, to listen, and to learn about their own and the religious ideas, traditions and practices of others.

B. Objectivity

...demonstrated a value of objectivity toward religious beliefs, practices, and information by their ability and willingness to ask pertinent questions, suspend judgement, to respect the use of reason, and to respect the quantity and quality of evidence as a test for accuracy.

c, Respect

Upon completion of the course students will have demonstrated an attitude of respect for the religious ideas and practices of others based on the value of human dignity and the value of the right to individual choice.

IV - Social Participation Objectives

Upon completion of the course, students will be able to demonstrate an ability to participate effectively in society by using their knowledge and abilities in working toward the solution of problems related to religion which affect individuals and groups in society and in the world.

*Freely adapted from materials prepared by Lee H. Smith and Wesley J. Bodin, Co-Directors, World Religion, Curriculum Development Center, Minneapolis, Minn.

BENNETT COLLEGE
First Semester
1984-85
Religion 425
SYLLABUS

Contemporary Problems in Religion and Philosophy
Professor: Helen Trobian
Office: Science 314, Ext. 191
Office Hours: 10:00,11:00,2:00 MTW, and other hours by appointment

Textual Materials — Reserve books and other items at Holgate Library. Handouts, audio and video tapes, guest speakers, visual presentations

Overview — This is a religious studies course emphasizing inquiry strategies and process development as well as substantive content.

Course Description — to make a humanistic study of religion as the mysterious center of human experience

(General Objectives)

to examine current issues, ideas and materials relative to Black Theology, Feminist Theology and other liberation theologies

to make inquiry concerning women's experience with several world religions inasmuch as religion has been a major influence on women's cultural roles everywhere

Competency Goals — The student will participate in research, study, discussion, group projects, writing papers, annotating bibliographies, and taking examinations. Please note the appended listing of objectives to help you determine your individual competency goals in 1) religious knowledge, 2) abilities and skills, 3) valuing and 4) social participation.

Topical Outline — This tentative topical outline is non-sequential and subject to change.

(Tentative)

I - Religious Studies: A Multi-disciplinary field

II - Liberation theologies: Black, Feminist, Third World

III - Women in selected world religions

IV - Problems in liberation philosophy and religion: language/law/logic/ethics

V - World futures: ecumenical trends/relation of religion to culture and technology

COURSE REQUIREMENTS (Please see separate page for Individual Course Requirements Plan).

1 - Punctual class attendance. No unexcused absences.
2 - Completion of Individual Course Requirements Plan
3 - Attendance at sessions, when scheduled, in Holgate Library
4 - At least three reports from these two lists (4 and 5) (not more than two pages double spaced)

a) sermon or address in Pfeiffer Chapel
b) sermon or address by radio or TV evangelist
c) attendance at a church, or other religion institution, other than you would normally attend
d) newspaper/journal/magazine article related to Black Theology, Feminist Theology, or a world religion
* e) report of attendance at a Judaic Studies session

5 - An oral report, or participation in a small group presentation, resulting in one of the following or a comparable approved project.

a) classroom skit or role-playing episode
b) an original multi-media project
c) public program demonstrating your learning, or presentation of a Black Feminist service
d) an invited guest for a class session or for a public program
e) _____

6 - An annotated bibliography on an approved subject/topic. (See suggested listings). A collection of cards (4 x 6 or 5 x 8) composed of notations on any combination, or particular selection of relevant books, articles, abstracts, or mass media events. Formats will be given in class, and individual assistance will be given by appointment, if deemed necessary.

7 - Mid-term and Final Examinations and Evaluations

DEADLINE DATES

_____ Last day for Individual Course Requirements Plan to be filed
_____ Mid-term Examination
_____ Last day for calendarizing guest speakers
_____ Last day for calendarizing oral or special reports

GRADING PROCEDURES Letter grades will be given for examinations. Final grades will be based to some extent on the following ratios.

Mid-term examination	10%
Final examination	20
Written/Oral Reports	20
Class Discussion	30
Project participation	20
Estimate of involvement	5
Self-evaluation	5
	100%

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LISTING OF SLIDES FOR ISII PRESENTATION
October 19, 1984

1-2-3 Bennett College students in groupwork in classroom

4-5-6-7- Samples of slides from slide show on Adam, Eve and Serpent

8-12 Samples from slide show on SOUL

13-32 Cartoons and used for Ind'l Graphic Exercise

33 - - Other slides from the SOUL